

Mr. Tefft

The Republican Influence of Christianity:
A DISCOURSE

DELIVERED ON OCCASION OF THE DEATH OF
WILLIAM HENRY HARRISON,
AT BANGOR, APRIL 22,
AND RE-DELIVERED AT HALLOWELL AND AUGUSTA,
MAY 14, 1841;
BEING THE DAY OF THE NATIONAL FAST;
BY REV. B. F. TEFFT.

CORRESPONDENCE.

BANGOR, MAY 10, 1841.

REV. B. F. TEFFT,

Dear Sir,—The high approbation with which your Funeral Sermon on the death of President Harrison was received by the numerous audience who listened to it, and the interest it has excited in the community, would, we feel assured, render its publication very acceptable to the public, as well as highly gratifying to your personal friends; and you will permit us to add our request to the general wish on the subject.

EDWARD KENT,
JONAS CUTTING,
HENRY E. PRENTISS.

BANGOR, MAY, 1841.

GENTLEMEN:—In reply to your kind note, I feel it incumbent on me to remark, that the “approbation” with which the Sermon was received can be easily accounted for; the importance of the subject, the solemnity of the occasion, the sensitiveness of the community, combined to impart that animation to the delivery, and awaken that charity in the reception, of the Discourse, which, separately, might have concealed numerous faults in its composition; nor is it with less but increased diffidence, from the favor which originally attended it, that, after a week’s hesitation, I have consented to deliver it to my friends for publication. I am confident its value will consist chiefly, in the kindness with which it shall be perused.

Most Respectfully,

B. F. TEFFT.

Hon. EDWARD KENT,
JONAS CUTTING, Esq. }
HENRY E. PRENTISS, Esq.

FUNERAL DISCOURSE

ON THE DEATH OF

WILLIAM HENRY HARRISON.

“BLESSED IS THE NATION WHOSE GOD IS THE LORD.”

To whatever degree we magnify, in our minds, the importance of the occasion on which we have assembled, in that proportion will be perceived and felt the inadequateness of the speaker to do justice to his subject. But the day which commemorates one of the heaviest strokes, which Divine Providence ever inflicted upon this nation, demands the deepest humility in him and in all. Instead of attempting or expecting a display of the vanity of ambition, we should together fall before that rebuke which a merciful hand has laid upon the republic. And though the occasion calls for some of the noblest sentiments of which the human mind is susceptible, and some of the most generous emotions and affections of the heart, to review, with suitable discretion and candor, the character of a Statesman concerning whom, while living, there existed some difference of opinion, and who, for many years, was the object of continual animadversion or applause ; it is a source of inexpressible satisfaction, that the occasion itself has created those sentiments and awakened those sensibilities, among all classes of citizens, most requisite to a proper discharge of our solemn duty. Our task is very much alleviated by the fact, that, as the prejudices of party have subsided, and the sympathies of the people have been moved, by a calamity so sudden in its development and so recent in our memories, it remains for us only to fix the attention upon some point of importance and interest to which the reflections of community may be presumed at this moment most naturally to tend.

The passage which we have quoted is radiant with meaning appropriate to the crisis. The proposition it contains embraces the experience of centuries. It is a truth of magnitude and dignity, suited to the greatness of the exigency which demands its application. It pronounces a peculiar benediction upon that nation which acknowledges its indebtedness and pays its adoration to the Savior of the world. Nor is this position opposed by the dictates of reason or the testimony of historical evidence. That Christianity was expected to effect radical changes in the condition of society ; that all people, both theistic and atheistic ; civilized and savage, were rejoicing in the light of this universal expectation ; and that these changes were anticipated to be of the most salutary character, no person can doubt who has attentively perused the biblical and classical productions of antiquity, and compared the numerous splendid passages which these writings afford, with the actual historical revelations of subsequent ages. A comparison of Virgil and Isaiah has often resulted in the astonishment of the reader ; each of which poets has clearly, beautifully, and even wonderfully described the advent of a glorious Being, who should come to usher in a golden age of peace, of harmony, and of happiness, the righteousness of which should spread over the earth like the waves of the sea.

Whether we examine the influence of christianity theoretically or practically, by a process of a priori reasoning, or in the light of universal experience, we shall equally arrive at the conclusion, that no other agency could have been exerted upon the fortunes of the human family, so well adapted to secure the immediate good and advance the future destinies of mankind. Philosophy had spent its power long before the introduction of the gospel. The arts and sciences had diffused a mystical light over the republics of Greece and the dynasty of Egypt; and that light had faded into darkness, without having revealed to the world the true secret, the hidden causes, of social progression. Man had been attempting to inscribe the records of his progress upon the treacherous surface of an ocean; and experience had been incessantly impressing upon his convictions—*Unstable as water, thou shalt not excel.* Time had scrawled the most melancholy epitaphs over the baffled ambition and blighted hopes of an aspiring race; and the many names to which its attention had been directed, as the successive harbingers of that prophetic period of unprecedented glory, which was continually expected to dawn upon the earth, were slumbering in the perfect oblivion of their power. But, when the cycles which Omniscience had marked for this epoch had revolved, a Name was whispered in the rustic vallies of Palestine, and the world uttered an echo which the universe cannot contain.

This echo has been but partially appreciated. It has been sufficiently confessed that mankind are indebted to revelation for a satisfactory knowledge of our origin, our character, our relations, our duties, and our destinies; and it cannot be denied that these topics embrace the most momentous questions and solutions which can attract the attention of the mind. But it will be immediately perceived that, though our individual relations to each other, to God and to eternity, involve the greatest interests of the soul, there are other relations of a temporal character which regard the existence, the nature, and the prerogatives of society, in its bearings upon the present welfare of man, not less interesting to the immediate wants of the world. We are taught that this life is a state of trial for the next. Granting this to be true, it cannot be a matter of indifference under what circumstances we shall spend this period of probation. Nor will it be denied, that some forms of association are better adapted to our nature, our responsibilities, our necessities, than some other forms. We believe it is very generally admitted, in this country at least, that a republican form of government is not only more congenial to the natural freedom of the mind, but better calculated to subserve the great ends which the doctrine of immortality unfolds to our view. Religion requires the utmost liberty of opinion, of investigation, of expression, to render it as serviceable to mankind as it proposes to be; nor can this liberty be enjoyed under any system of social organization which is not essentially republican.

A republic, then, is the natural correlative of revelation; and though I am accustomed to lay the greatest stress upon the spiritual blessings which christianity has conferred upon the world, I would now add another catalogue, by pronouncing it the source of the fundamental idea and elements of republicanism, of that virtue which nourishes and sustains it, and of that useful intelligence which promises to render it the greatest of temporal agencies in the achievement of the highest destiny which eternity itself discovers to the soul. From this position, when sufficiently established to satisfy susceptible minds, we shall deduce certain general conclusions, which will naturally introduce the great topic which, at this moment perhaps, stands out distinct and alone upon the popular mind.

It ought to be regarded as a very favorable feature of revelation, so far as our subject is concerned with it, that, wherever it has gone, it has exerted an influence directly repugnant to tyranny. When the early Apostles began to promulgate the doctrines of the Bible among the nations of the earth, monarchies and despotisms were almost the only governments known to the world. The Roman empire had extended its power from the shores of Spain to the banks of the Tigris, from the golden waters of the Danube to the sands and plains of Africa. Within these ample limits the most absolute tyranny prevailed, under the title of a Republic. That senate to which the proudest nations had formerly appealed, as a common arbiter to compose their disputes, had lost every attribute of freedom and power, but the name which it continued to bear. The Emperor and the army were alternately the dispensers of life and death, of fortune and slavery, to a great portion of the human race. Beyond the frontiers of the Roman world, a despotism still more rank and terrible awaited the victim of royal suspicion or revenge. From the oaken forests of Britain to the palm-plains of India—From the snowy hills of Siberia to the scorched sands of Mauritania, superstition had erected her altars, and the smoke of their incense was ascending up, like the fires of an immense camp, from one extremity of the globe to the other. Paganism was the religion of the people and the instrument of regal oppression. The fate of Christianity, when its advocates began to propagate its principles in the countries to which domestic persecution had dispersed them, is a signal criterion of the degree of liberty to which the human mind had attained. The vengeance of the law, the fury of the populace, the wild beasts of the desert, were let loose upon a race of innocent teachers, who inculcated the doctrines of immortality and virtue by the precepts and example of their Founder. Whatever may be said in behalf of Pagan toleration, history has recorded the cruelty, the barbarity, the madness of the Roman emperors, who could relinquish the proudest conquests to hunt, with fire and sword, those peaceable citizens whose only transgression was, the *opinion* that Jesus Christ is the Savior of the world !

Fifteen centuries have passed since that opinion triumphed over the most powerful nations of the globe. It is not possible to recount, in one paragraph, the vicissitudes through which it has passed to attain its present commanding position. But let us glance at the liberty which characterizes, at the present period, these ancient monarchies and empires. A striking, a wonderful change has come over the face of these kingdoms. A spirit of toleration has been breathed, from some source, into the governments and popular mind of these antique countries. With but few exceptions, and these among those people who have received but little or no influence from the Christian religion, a man can worship, can think, can express his convictions, with comparative impunity. Strangers and foreigners are permitted to pay their adoration with almost absolute freedom. What, then, has achieved this victory over the characteristic intolerance of paganism and superstition ? Is it the power of civilization ? And were not the Athenians, who condemned the half-inspired Socrates, civilized ? Were not the Romans civilized ? Who was Nero and his nine successors in the bloody work of persecution, but the emperors of the most civilized people on earth ? And has it not been recorded upon the pages of impartial history, that as soon as the first Christian emperor came to the throne, a free and universal toleration in religion, in literature, in philosophy, was proclaimed to the unnumbered millions of that extended empire ? Did not Justinian, in his Institutions and other legal and imperial establishments, soften the tyranny which Paganism had lodged in the

hands of the father over the life and liberty of his offspring; of the husband over the fortunes and happiness of his partner; and of the master over the person and destiny of his slave? Has not this same spirit been operating in the midst of these ancient provinces, till, at the present moment, the child and the wife are essentially free, and the chains of domestic oppression have fallen off from thousands who would otherwise have been born to tremble and to serve? These facts speak in loud tones for the liberal, the republican character and influence of the Bible.

But there is another consideration which ought not to be overlooked. Wherever Christianity has been corrupted, in an equal degree has popular liberty declined. Catholicism is confessedly the worst corruption which evangelical religion has suffered; and in those countries under its influence, a high degree of intolerance prevails. The Greek Church presents the next lighter shade of defection; and it is well known, that the numerous subjects of the Russian autocracy enjoy a measure of freedom totally unaccountable on the principles of an absolute government, and which can be referred to no other agency than the comparative purity of their faith. In the countries east of Constantinople, where the Syrian Churches extended their influence at an early period, with some local exceptions, the spirit of republican liberty in matters of thought, of investigation, of conscience, has risen to a still superior height; nor can it be doubted that there is less difference between this form of Christianity and the Protestant faith, than between the latter and any that we have enumerated. But it is in Protestant countries alone, where the Bible is allowed to exert an unmixed influence, where Christianity is the unadulterated product of inspiration, where the power of revelation operates directly upon the minds and hearts of the people, that human liberty has attained its perfection, and been sanctioned, ratified and secured in the constitutions and legislation of the most powerful kingdoms and republics; and though it has not yet every where triumphed over the hereditary despotism of the age, it is working with almost unprecedented energy and power in those countries which still retain some portion of their tyrannical inheritance.

If, now, we open the Bible, we shall speedily discern the cause of this republican tendency in Christianity. The two pillars of a republic are Justice and Equality. Each of these principles is clearly defined and enforced in the Scriptures. The great Author of our existence is specially exhibited as being no respecter of persons; he dispenses his laws and distributes his blessings to all classes and people with the same equal and invariable liberality; and whoever is induced to pay him the homage of a subject, does it with the freest exercise of volition and with the most perfect consent of his faculties. Absolute justice and the most consummate equality characterize the administration of his moral government. He makes no distinction of castes or rights among his subjects. He has not selected a certain order or class to be the sole recipients of his favors, and doomed another portion of his creatures to perpetual servitude. By nature, all men are equal in the sight of God. Whatever may have been the conceptions of antiquity upon this subject, inspiration has determined the question which involves the character of the Divine government. Though mankind are accused in the scriptures of having established a system of injustice and inequality in their monarchical and despotic governments; and though it has been the custom of those nations, as it is at the present moment, to charge upon the "divine model," as it is termed, the tyranny of their own institutions, God has indignantly spurned this base insinuation from his presence and his throne, in that memorable exclamation, *Are*

not my ways equal! And in another passage he summons the world to testify against him. **CHOOSE YE THIS DAY WHOM YE WILL SERVE**, is the brief charter which secures the liberties of the universe; and whoever *elects* the Creator of his spirit to preside over his destiny, adores him not as the tyrant of an unwilling empire, but as the benefactor and Father of his offspring.

The main principle of practical Christianity affords another instance of a republican spirit. We are taught to *love our neighbors as ourselves*; nor can any one fail to perceive, that this is the first maxim of all free institutions. It contains the very essence of popular equality. It supposes or inculcates a virtual acknowledgement of the great element of our national declaration, that "all men are born free and equal;" since an obedience to this precept would secure the most perfect regard to the mutual and reciprocal rights and duties existing among men. A general diffusion of this fundamental rule of Christianity would exhibit the spectacle of an universal Republic, in which each individual would shew himself eager to perform those relative duties, which it is the object of a liberal government to enforce. It is the first effort, the main tendency, of a free constitution, to erect this standard of action among the members of the social compact. It is the rock upon which it proposes to rear the sublime structure of popular freedom. It is the goal to which its legislation, its judicial authority and its executive powers universally and perpetually tend.

Thus, we perceive that reason, history and experience combine to support the position we proposed first to establish, namely, that Christianity is the source of the beautiful and glorious conception of that form of national association which we style a republic. We might appeal to the general voice of history to testify, that in no country were the endeared doctrines of liberty, of equal liberty, of universal liberty, received, sanctioned and revered, till the primitive heralds of the gospel had scattered the seeds of republicanism among the nations of the world. The Grecian and Roman states, in their earlier stages, are by no means to be regarded as exceptions to this proposition. It is undeniable that they were destitute of some of the prominent characteristics of scriptural republicanism; while the general consent of the early ecclesiastical with several profane authors of credit has rendered it more than probable, that those liberal features which they indisputably possessed were derived from an acquaintance with the scriptures. If the philosophers of antiquity never actually worshiped in Solomon's temple, history has furnished us with the suspicion, that they had, at least, knelt at—

—“ Siloa's brook that flowed
Fast by the oracle of God.”—

Nor do we hesitate to affirm, that, whatever be the present opinions of mankind in relation to the bible, the day will eventually arrive, when it will be regarded as the Alpha and Omega of that triumphant period, hereafter to dawn upon the world, when liberty shall be the common blessing of nations, and peace shall spread her wings over the quiet possessions of redeemed and regenerated man!

To the philosopher history is a continual elegy on the instability of empires; nor has philosophy itself discovered a principle which can render a monarchy or a despotism perpetual. What, indeed, can nature afford to give vitality and stability to that which is itself unnatural? Nothing, on the contrary, would be more rational than to expect, that the maternal spirit of Christianity would provide or create some aliment to nourish and support her legitimate offspring;

and that aliment is *popular virtue*. The celebrated author of the *Spirit of Laws*, a witness whom no man in this country will venture to oppugn, has generously acknowledged, that the ruling principle of despotism is fear; of a monarchy, honor; and of a republic, virtue. This sentiment was echoed by many of the ablest contemporaries of this eminent civilian, and by no one with more energy or honesty than the profound Dr. Ferguson; and the American Republic is a living demonstration of its truth.

That a republican government cannot subsist, for any considerable period of time, without a high degree of virtue among the people, is confirmed by the experience and supported by the confession of centuries; that Christianity is the only agent capable of producing genuine and lasting virtue, might be established by the amplest induction and the most invincible arguments. Religion, then, is as necessary to a republic, as a republic is to religion. They mutually create a demand which they alone can respectively supply.

Christianity operates in two ways in the production of popular virtue; first, by a direct process, by correcting or eradicating the vices and implanting the virtuous principles of which the mind is susceptible; secondly, by arousing the natural apathy of our moral powers, and exciting us to a noble emulation of great and good deeds, through the indirect medium of free institutions. Christianity without a republic is capable of generating a virtuous disposition in the hearts of a people; but it is destitute of the greatest of temporal motives to call that latent disposition into activity. Christians, it is true, will act virtuously without this temporal motive. But we cannot expect soon to witness the majority (which exercise the power) of a great nation in possession of this superior view. On the other hand, a republic without Christianity makes the demand for that supporting influence which it has not the means of itself to supply. It is panting for that element which it cannot afford. All attempts, then, at republican government, where the christian religion does not exist and operate in purity and in power, must necessarily prove abortive. The annals of nearly three thousand years will corroborate this statement. A republic is the body, Christianity is the soul; nor is there any reason to infer, where a perfect union has been consummated, as in our happy country, that the perpetuity of the former will not be as lasting as may be its connection with the latter. But when the spirit takes its departure, the body will crumble back to dust!

A genuine republic, then, necessarily implies the co-existing influence of the christian religion. It is admirable to perceive how perfectly they support and sustain each other, and what an irresistible agency their joint operation exerts in the production of the noblest characters which adorn the annals of the world. During our brief existence as a nation we have given to humanity the richest ornaments, and to society the most perfect models of intellect and virtue, of which the revolutions of centuries can boast. And why should it not be so? What mind can lie dormant, what capacity of the soul can remain apathetic, in a country where the paramount motives of republicanism and Christianity, of liberty and immortality, the temporal and the eternal, are combined to produce this result? As the magnetic influence of the polar regions acts upon every particle of iron and steel on the globe, whatever be its condition or use; so this united agency of the free and of the good exerts its moving and salutary power upon every individual, from the highest to the humblest, of the social compact.

As there is but one more generic principle necessary to a republic, so there is but one step farther in our argument. It cannot be denied, that useful intelli-

gence is as important to promote the success, as popular virtue is to secure the existence, of a liberal government. This, therefore, is the second great blessing which Christianity confers upon a republic. It will be perceived we speak of *useful* intelligence, for this is all that Christianity promotes; and secondly of a *republic*, for this is the only species of government which completely co-operates with this peculiar tendency of religion. Christianity proposes to our view a glorious destiny in the future, which we are to reach and secure by the most industrious exercise of our faculties; therefore, whatever is not useful, in some way, to promote this end, is avoided or neglected as unworthy of our notice. Republicanism undertakes to defend us in the free exercise of those powers, while they are employed in achieving that destiny; and, hence, it is subservient only to the utilitarian sentiment which the former originated. Utility, then, must ever be the leading idea among a republican people; and this feature will be specially stamped upon the character of their knowledge.

The American States furnish the only perfect illustration of this truth. We are distinguished by a general diffusion of practical information. The people, who are the rulers, must and will have it. Literature, too, is beginning to present her noblest and most attractive characteristics to our admiration; though the canaille of the literary writers of every country will continue to procure their bread by catering to the vitiated tastes, rather than by rectifying the intellectual habits and elevating the moral standard of a people, in the propagation of genuine knowledge and the cultivation of popular virtue. Our scientific men, also, hold a new relation to the wants of society. Practical results, beneficial to mankind, seem to be the sole objects which engage their attention. From Franklin to Silliman this has been the glory of our age. We have furnished the world with the most numerous, the most valuable, and the most splendid inventions, which it has ever witnessed. A splendid theory, like that of the steam engine, is not permitted to sleep on the shelf or decay in the archives of a learned university. If it has aught which can be rendered conducive to the welfare of society, it is immediately called out of retirement and pressed into its service. As much may be said of our youthful philosophy. Though young, it is fresh and buoyant with vigor. It has abandoned the conduct of fancy, and is pursuing the footsteps of reason and common sense. It here exercises its legitimate functions. It defends us from skepticism on the one hand and from fanaticism on the other. It conducts or attends its votaries along the narrow path which divides these wild extremes.

This utilitarian tendency has been severely and frequently tested. A recent attempt has been made to introduce the neology and transcendentalism of Europe into our modes of thinking; but it should excite no alarm, since there is too much of the genuine Anglo-Saxon blood flowing in our veins, too much of the spirit of Christianity and republicanism pervading our community, to encourage or to endure, for any length of time, this hostile innovation upon our institutions, this palpable affront to the hereditary common sense of our ancestors. The constellation of Germany, of five or six little stars, revolves in an orbit which just cuts the plane of our western hemisphere; and, in obedience to a law which no human industry or ingenuity can evade, it will soon move down below the reach of our vision; while reason, as the coadjutor of revelation, will continue to exert her irresistible powers in the defence and propagation of the truth.

One of the most beautiful and salutary results of the influence of republicanism upon the intelligence of a people, is the circulation it promotes in their ideas;

upon which depend the health, the vigor and the freshness of thought. There is so striking a conformity between this fact and the analogy of nature, that I cannot forbear to mention it. If we look abroad upon the world we shall perceive that circulation is a law of the universe. Every thing is in motion. Nothing is allowed to stagnate. The planetary system is forever revolving. The water which is drawn up by evaporation is gushing through the pores of every hill and mountain, and returning to the ocean. The sap that nourishes the vegetable kingdom is incessantly rising and falling. The whole material world exhibits the same delightful peculiarity. And why not the mental and political? It would be an insuperable objection to a republic, as it is to monarchies and despotisms, if it did not promote the same healthful activity. But the experience of this country furnishes the most happy illustration of the perfect operation of this law. We have here no barriers to impede the circulation of intelligence. There are no lines of demarkation, no invidious distinctions, between the different classes of the population. We have no order of nobility to monopolize the benefits of education. Or rather, we are all of this order. In monarchies and despotisms, which are based upon hereditary distinctions of fortune and birth, the most rigid classification of the subjects is sanctioned by custom and defended by legislation. Each of these classes intrenches itself against all other classes. They are internally divided and subdivided into families, the families into houses, the houses into branches. The communication between them is, in some instances, entirely cut off, and in all it is materially obstructed. The intelligence which exists in the higher grades, and which ought to flow down to the lower orders, is confined by these artificial embankments. The mass of the people are too poor, too much oppressed, too much occupied in procuring a livelihood, to acquire information by direct application. Knowledge becomes comparatively local, stagnant, barren. The stillness of intellectual death reigns over the uneducated commonalty. The most perfect contrast to the democratic mixture and intermixture existing in this country is presented. Here there are no factitious lines of separation. The people make one great and glorious family. A kindred feeling pervades all minds, all hearts, all conditions. On whatever portion of such a society an intellectual force is applied, the whole mass is agitated with responsive vibrations. Is not this the period, the nation, to which the eye of inspiration was directed, when the prophetic announcement was uttered—*Many shall run to and fro, and knowledge shall be increased?*

Magnus ab integro saeclorum nascitur ordo!

It is here only, on the soil of this our country, among the citizens of this free republic, that useful intelligence can spread among the people, have *free course, and be glorified!*

We have thus far examined the influence which Christianity exerts upon civil institutions. We have seen how it operates in the production of a republican government; how it creates that popular virtue which may ensure its stability; and how it awakens a spirit of inquiry and disseminates that useful intelligence which are to conduct a free people to inconceivable greatness. As I leave this interesting portion of my subject, I cannot forbear expressing my decided conviction, that the period has been noted in heaven, when, in consequence of this indissoluble union of religion, republicanism, virtue and knowledge, so happily consummated on this continent, the American Republic is destined to exhibit not only to the uncivilized, but to the most enlightened countries and empires, the spectacle of a nation unrivaled in freedom, unequaled in resources, invincible in

power. Nor can it be much longer concealed from the view of the world, or hid from our own observation, that Christianity is the great moving power in the production of these grand results; that it has erected our institutions; that it has imparted to our people their glory and strength; that, in every way, we are indebted to its natural influence and characteristic achievements for that wonderful precedence which we have already asserted, and shall forever maintain, over the most polished and powerful inhabitants of the globe!

If the preceding argument shall meet the approbation of judicious and intelligent minds, they will not fail to make a much more extended use of it than is possible to be comprised within the limits of a single discourse. There are several deductions, however, so natural, so important, so salutary, that I cannot refrain from designating a few of them.

We learn, in the first place, the true character of American civilization. It is a civilization founded upon a union of Christianity with the mental aspirations to liberty. It is neither merely Christian, nor abstractedly democratic. It is a combination of the two, constituting a civilization purely republican. It is, in other words, a consolidation of patriotism and genuine religion. It is a living example of the harmony between the language of the Bible and the voice of the soul. It is a reconciliation of the Reason (the *Logos*) of Deity with the reason (the *logos*) of man. It is a blending of the absolute with the relative, of the infinite with the finite, of the eternal with the temporal. In the machinery of the universe it is what the prophet prefigured in his vision, *the wheel within the wheel*. It is a linking of the destiny of society to the grand movements conducted by almighty Power. And so long as this connection shall be preserved, so long must the success of the American Republic be as certain, as that glorious consummation to which, under God, the revolutions of ages have been tending.

We perceive, secondly, the true cause of that remarkable disparity between all former attempts toward a liberal government and our own prosperous Republic. Those attempts indicate that there is in the human mind, what we have supposed in our argument, a constitutional propensity to freedom; and their inevitable failure demonstrates the weakness of humanity, in temporal as well as spiritual affairs, when not seconded by divine aid. The Grecian and Roman states achieved, in the cause of liberty, the utmost which it is possible for unassisted reason to effect; but they were deficient in the most important elements of freedom, of the principle which can render it perpetual, and of the genius which is to guide it in its sublime career in perfecting the harmony and happiness of society. They were destitute of that sterling idea of utility derived from Christianity, and upon which the substantial prosperity of a republic depends. It is in this manner that we may account for such chimerical systems of philosophy, such barrenness of the useful arts, such fanciful vagaries of imagination in the place of the rigid deductions and demonstrations of science, and such an evanescent, insubstantial brilliancy of external civilization, as their history has exhibited to the world. The sentiments of equality were not properly defined nor understood. If the character of a State is best manifested by its laws, which are nothing but popular rules of social intercourse confirmed by custom and ratified by positive enactment, the incompleteness of Grecian legislation, and the domestic tyranny recognized by the Roman Republic, afford sufficient evidence, that, whatever attention might have been given to vague notions of liberty, the popular mind had not, at that period, obtained any correct ideas of genuine republicanism. And how could it be otherwise? God had never yet pronounced in

tones of authority, *Whatsoever ye would that men should do unto you, do ye even so unto them*; nor was the selfish disposition of man capable of prompting or suggesting this cardinal precept of scripture and fundamental element of republican equality.

The intimate connection between republicanism and christianity furnishes a third general inference of great practical importance. It shows the rashness and skeptical character of those attempts which the inherited infidelity of the age has manifested itself base and unpatriotic enough to make, to sever the legislation and government of our country from those natural and healthful restraints, which Christianity is adapted to afford. Under the false but popular alarm of Church and State, it has essayed to dissolve a union which was formed before the foundations of the world were laid. True patriotism and genuine religion were wedded on high; and these men are attempting to sunder *what God hath joined together!* Their watch-word is correct; but they make a false application of it. That a sectarian establishment, recognized in the constitution and supported by the legislation of a country, is as inimical to the welfare of a nation, as it is unfriendly to the interests of religion, is too evident in the history of the world, and too obvious to universal experience, to require demonstration or defence. But to avoid a spirit of favoritism, by discarding the entire system of Christianity, and expunging all acknowledgement of responsibility to God from the records of a nation, is a species of infidelity which no good citizen can tolerate, and which not the dullest apprehension can mistake, as it carries upon its front what the Apocalypse forcibly denominates *the mark of the beast!* A wide distinction will be made, in the minds of all rational men, between a sectarian spirit in the administration of a government and that radical disposition which would effect a political renunciation of Christianity as a whole, of revelation as a system, of the principles of the divine government as affording the basis of all civil regulations.

I feel a sensible humiliation in the fact, that my own native State has disfranchised a large body of her most devoted, patriotic and magnanimous sons, by interdicting her religious teachers the execution of the functions of any civil office. She does not accuse them of entertaining any principle, or manifesting any disposition, hostile to the peace, the liberties, or the prosperity of their common country; nor does she deny them the right, though she withdraws the privileges, of citizenship; but this relic of skepticism is excused by the sophistical plea, that it will prove more salutary to religion, to the church, that an utter practical separation should exist between Christianity and the republic. If this were so, it is the business of the church to legislate upon the subject; nor can any one fail to perceive, that this provision, as above expressed, sanctions the very principle which it professes to reject—the duty to legislate *in behalf of Christianity!*

Though banished far from the scenes of my childhood and the fond retreat of my soul, I have learned to love these less fertile hills with no ordinary affection; because here I am not regarded less a friend to my country, for being devoted more to her faith. No skeptical stain lies upon the escutcheon of this noble republic! You have here most ingenuously confessed, that he who is a faithful advocate of the broad principles of Christianity is a genuine friend to his country; that no professional distinction should be made between the citizens of a State; and that patriotism and true piety are so nearly allied in their origin, in their nature, in their influence, that opposition to either is hostility to both. No two characters in existence are so related by their principles, by their spirit, by their office, by the consequences of their labor, as the patriot and the christian. Be-

nevolence is the ruling motive of each. Posterity will remember, that two of the most patriotic Presidents which have presided over the destinies of this nation were not afraid to carry the dust of a good man upon their knees. They well understood the principles I have been advocating. They read and studied the Bible to fortify those traits of character, and to nourish that patriotic devotion of spirit, which should qualify them to discharge the responsible trusts committed to their care. Let such as would follow in their footsteps or share their renown, imitate the noble example which they have exhibited to the world !

The proposition which we have established affords another corollary susceptible of immediate and general application. We here perceive the recreant character of such as profess the faith or regard the precepts of Christianity, whose eyes seem closed upon this world, because they are opened upon another. They entirely throw off their duties as citizens of a temporal government, because they have become subject to one that is spiritual and eternal. This course of conduct is radically and indisputably wrong. No patriot, however warmly he may be attached to the practice and faith of religion, will resign to ambitious leaders the destinies of a country whose civilization, whose liberty, whose social progress, is suspended upon the amount of influence which the republican spirit of Christianity can be made to exert upon its citizens, its rulers, and its legislation. Genuine piety begets no such fanatical indifference to the success of the only perfect Republic in existence—no such treachery to those free institutions which afford the only asylum for the persecuted spirit of religion, the only theatre where it can expand its energies and exert its power unmolested and unrestrained, the only safe retreat from which it can survey and supply the moral wants of the world. The mightiest struggles are in progress in the older countries. The kingdoms of the east are tottering with defection and age. England itself is rife with the spirit of faction and revolution. Who can tell how long she may stand with safety, and survive the catastrophe which threatens her ? And if the genius of Christianity, distressed, dispirited and banished, shall fly to these shores as her last place of refuge, and seek the protection of that people whose institutions she has founded, whose liberties she has established, whose unlimited progress in every thing good, great and glorious she has secured ; where is there a heart so ungrateful, so steeled to all sensibility, so dead to the noble and generous emotions of philanthropy and piety, as to desert her in her last abode, and witness, unmoved, the distress or destruction of that government, which she acknowledges as her natural confederate in the redemption of mankind ! Before I do it, may my tongue be mute, and the throb of my heart be felt no more !

If the views which we entertain of the christian religion are repugnant to free institutions ; if, in our estimation, it really disqualifies its votaries and friends for a proper recognition of their relations to society ; then it is full time that we examine our faith more narrowly than ever. But if, on the contrary, the elements of scriptural piety, when properly understood, involve the characteristic temper and fundamental principles of a liberal form of government, then the christian should avoid no opportunity, which the constitution of his country affords him, of maintaining that temper and cherishing those principles, by guarding the freedom and promoting the success of our common Republic. He that neglects the private duties of religion is felon to his own happiness ; but he who disregards his public responsibilities as a citizen, is treacherous to the liberty of his country and the social regeneration of the world ! It is the boast of the

Church that her children can pay their adoration in that temple of liberty which Christianity has erected on these shores, while the stripes and stars that flutter from its spire afford them the protection they require ! But how long will the columns of that temple stand, if those men who professedly represent that Power by which they were reared, shall desert them amid the storm that periodically sweeps over the land ! Let that spell be broken by which thousands of the best men of our country have been bound, on the subject of their civil responsibilities ! Let it be every where regarded as a flagrant neglect of their social obligations, to evade the burthen which a free constitution has equally imposed upon us all !

It is a remark too common among that modest and disinterested portion of community of which I am speaking, that it is the province of the children of this world to take care of the interests that pertain to it ; and that it is their only concern to provide for the happiness of the next. This conclusion is as unchristian as it is unpatriotic. The interests of both worlds should be seasonably regarded. Who have a deeper interest at stake, or more momentous concerns involved, in the welfare of the Republic, than the good men it contains ? How seriously does a political or legislative error often affect all classes of citizens, and all species of business, whether lucrative, literary or benevolent. Whatever checks the current operations, or disturbs the just balance, of our national affairs, is immediately felt throughout the length and breadth of the land ! It is felt in our halls of learning, in our religious establishments, in ever pursuit and profession of life. It enters the pulpit. It relaxes the energy by diminishing the means of the church. It cripples the efficiency of benevolence. It reduces the power of philanthropy. It calls home our missionaries, contracts the influence of Christianity, and postpones the dawn of the millenium. It takes bread from the hungry. It seals the sufferings of the unfortunate, whose hands are outstretched to us for those sympathies which we have lost the means to extend to them. In a word, so intimately are the political, religious, literary and benevolent operations and interests of a republic allied to each other, that, if one is touched, all equally suffer from the individual wound. Such is the concatenation of effects and causes in all the multiplied relations of life under a republican form of government, that—

— Whatever link you strike,
Tenth, or ten thousandth, breaks the chain alike.

Let not designing demagogues either flatter or repel the learned men, the virtuous men, the honest men, the good men, of our country from the faithful discharge of their civil obligations. Whatever reproach it may be to love my country too well to be indifferent to its prosperity, to regard the success of Christianity too highly to betray that portion of its influence which God has committed to my care, just that measure of opprobrium I am willing to deposit in my grave ! If it is vile for a christian to be a patriot, then may all good men become the vilest of the vile !

If the nature and tendencies of Christianity and republicanism are so indissolubly associated as we have endeavored to show, the patriot may derive a profitable lesson respecting his duties to that religion which revelation inculcates. He cannot be an uninterested spectator of the fortunes through which it is called to pass. His soul is enamored of liberty. He delights in every prospect of its advancement. He cherishes with peculiar complacency whatever is adapted to diffuse its blessings through the world, or perpetuate them at home. His bright-

est, his warmest conceptions are related to the final triumph which he hopes will attend it over the hereditary oppression of the nations. What, then, must be his transport to discover, that the bible is the author, and is destined to be the finisher, of that happy result! The scholar may admire it for its literature—its history, its philosophy, its poetry; the philanthropist may cherish it as the fountain of that benevolence—that peace on earth and good will to man—which actuates his own conduct and animates his heart; the Christian may employ it as the telescope of his faith, by which he brings life and immortality to light; but the patriot will love it for its republican sentiments, for the resistance which it opposes to the wide-spread tyranny of nations, for the glorious part it is to act in the civil and political redemption of the world. When this class of our citizens shall more perfectly appreciate their natural relation to the temporal object and tendencies of Christianity, they will more generally espouse its interests, defend and sustain its institutions, and co-operate in spreading its influence to the extremities of the globe. Thus a union will be realized which, though always existing, has never yet in any country been properly acknowledged; and whose consequences in perpetuating and propagating the doctrines of liberty, in securing the harmony and happiness of nations, and in achieving the high destiny of man, it is utterly impossible to conceive.

If the natural union of Christianity and republicanism make it the imperative duty of the Christian to exert his influence to sustain the institutions of his country, it equally enjoins upon the patriot the obligation of maintaining, by his sympathies and his means, the prosperity and external efficiency of religion. Piety and patriotism are divergent branches from the same parent stock of all terrestrial good. The fruit of each is certainly of the same flavor, though they confessedly differ in their nutritive properties. This nourishes the temporal and social; that the spiritual and eternal. But as the trunk vegetates upon common ground, and derives fruitfulness from common roots, the patriot and the Christian can make no radical division of their property without mutual injury; both must consent to cultivate the soil in unity and in peace.

The dissolution of the American Republic was predicted, on both sides of the Atlantic, at the moment of its organization, as the inevitable consequence of the right of suffrage as applied to the Chief Magistrate of the union. The prize was said to be too valuable and exciting to be presented with safety to a numerous people. The example of all ancient republics was portrayed in glowing colors by the opponents of republicanism; nor can it be denied that there is danger here. But the doctrine I have endeavored to establish, could it be fastened upon the convictions of our countrymen through the entire extent of our great country, would prove an eternal safe-guard against all inordinate popular excitement. It shows that all may and should be united on general principles; and that we can be divided only on the measures to be pursued in securing their legitimate and beneficial application to the various exigencies which may occur. We perceive, also, that the most indissoluble interests, the strongest sympathies, the most intimate connections and dependencies, bind all the people together. The property of one section of our country, or of one class of our community, may be said to be the property of the whole. The hopes and fears of riches and poverty, of intelligence and ignorance, of prosperity and adversity, of liberty and slavery, actuate with equal force all classes of citizens in every part of the Republic. We cannot speak, with any propriety, of the exclusive gains and losses of any distinct portion of our people. It is totally repugnant to the spirit and character of a

liberal government to permit or acknowledge such a classification of its citizens. This may conform to the temper of a monarchy ; but it is entirely averse to the popular equality, and to the universality and amity of interests, which characterize a republic. The rich and the poor, the high and the low, the feeble and the strong, and men of all parties and professions, are equally interested in the general weal ; and so long as this principle shall be practically confessed by the mass of our people, so long the Republic is safe against every calamity to which we are exposed from the source above specified.

This fact should be more generally felt and acknowledged. Every tendency in an opposite direction should be discouraged. Neither ministers, nor lawyers, nor physicians, nor tradesmen, nor mechanics, nor farmers, nor any other body of men, should suffer their feelings to contract to the limits of their own order. We are all members of the same body. We have common interests and are advancing to a common destiny. We should learn to feel a common sympathy. The minister should entertain a lively interest in the life, character and usefulness of statesmen. His approbation should constitute a portion of their living fame ; and when they die, his funeral tears should be an enviable part of their immortality. The statesman, also, as well as all other classes, should not fail to improve every opportunity and occasion of cementing the ties which hold the various portions of society together. Every thing depends upon union. If the Republic ever gives way, it will be in consequence of such a disintegration of its interests and sympathies as we have endeavored to designate, and against which we take the pains to fore-warn you. If you can get the rich into one class and the poor into another ; if you can marshal the consumers against the producers, or the producers against the consumers ; if you can separate the professors and teachers of Christianity from the fellowship of patriots and statesmen ; then the work of destruction has commenced ; that cohesive attraction which binds all the constituent elements of society together is destroyed, and the Republic will fall to pieces of its own weight. That mutual attraction should be strengthened by every possible effort. The great doctrine which we have endeavored to illustrate, should be diffused among the people. It should be conveyed to the youthful mind among the first sentiments it receives. It should be stamped upon the intelligence, the civilization, the moral convictions of the age.

All are but parts of one stupendous whole !

Our practice should conform to this precept. Every citizen should make it a matter of habit to mingle, as much as his personal affairs will admit, with the general mass of the people. All reserve between the different professions should be laid aside, as hostile to our unity and unworthy of ourselves. Such is the grand conclusion which we derive from our subject. Such is the very essence of a genuine republic. Such is the only security of our free institutions. The *res publicas* must be cultivated by every community and individual, or we are a republic only in appearance, a democratic people only in name.

Here is a noble field for the virtues of a patriot. If ever I covetted the qualities or work of a statesman, it was in contemplation of this labor. Nothing but the propagating of that system of revelation, from which all our social happiness is derived, would afford me higher pleasure, or more exquisite satisfaction, than to throw myself into this glorious arena, and contend manfully for the principles and faith of our Fathers, by inculcating with the fidelity, the zeal, and, if need be, the fate of a martyr, the truth and importance of that republican maxim,

which once echoed through the length and breadth of our country—**UNITED WE STAND, DIVIDED WE FALL!**—Nor are there any tears more dear to my soul, or, in my opinion, more sacred to heaven, than those by which I moisten the patriot's grave! Wherever, in whatever station or condition he falls, his death is a public calamity. It is not necessary that he should have been a brilliant intellect, a bold and original genius, or, in any way, the wonder and marvel of the age. True worth is most valued when we are deprived of its influence.

Like birds, whose beauties languish, half concealed,
Till mounted on the wing, their glossy plumes,
Expanded, shine with azure, green and gold ;
How blessings brighten as they take their flight !

Such is every where the destiny of true greatness. It lays aside the mortal, before it puts on immortality. The corruptible is deposited in the dust, before the incorruptible begins to emit its peculiar splendor. Then we remember, not the eccentric flights of a character imperfectly developed, but the noble and magnanimous evenness of a good and useful man. Most men have intellect enough, if they had only the heart, to be great. Great intellects and great men are, without paradox, very different orders of being. It is not the glaring meteor, however much it may excite the curiosity of a moment, that mankind have consented to acknowledge a blessing to the world ; but it is the steady *light*, *that shineth more and more unto the perfect day*. And such is a patriot's life ; and when he dies a nation is in sorrow, and the world confesses its loss !

It cannot be denied, nor would I endeavor to conceal, that genuine patriotism can exist where there is no outward devotion to religion. Our history has already furnished specimens of this character. They may again appear. Nor will it be controverted, on the other hand, that Christianity not only adds a peculiar lustre, but imparts greater generosity, stability and magnanimity to a patriot ; thus rendering patriotism itself more deeply and nobly patriotic. A mind has not reached the acme of its greatness, until it includes both worlds in its thoughts. The excitement to which it is exposed, amidst the ardent competitions of this life, will be tempered by those soothing reflections derived from another. The lofty motives by which it should be actuated, will find an unfailing resource in the doctrines of immortality and accountability. The patriotic heart will be cheered, and the patience and disinterestedness of such a character will be sustained, by a faithful expectation of the rewards which it is to inherit in another world. Patriotism and religion have been, for centuries past, the leading themes of eulogy, in the pulpit and in the forum, in all civilized countries. The tongue of oratory and the pen of historic eloquence, the pencil of the painter and the muse of poesy, have all alike exhausted their powers in portraying the distinct qualities of these separate characters. Who, then, would not tremble before a personage in whom the characteristic excellences of each are concentrated and combined ! And when such a man, who represents in himself the glory of his species and the civilization of his country, in whom the hitherto parallel forces of patriotism and Christianity have converged to produce a character to serve a nation or adorn an age, closes his career on the summit of his greatness and in the affections and benedictions of his countrymen, then may it be truly said, a star of the first magnitude has culminated, never, never more to set ! *There it will hold its meridian position, as long as oceans roll, or the universe revolves !*

Perhaps I have extended my general reflections too far. I confess I have been

shrinking to pronounce the name of departed greatness. **WILLIAM HENRY HARRISON!** What can I utter to add glory to that name! Let it stand, as it deserves, distinct, separate and alone upon the ear! Let it pronounce its own eulogy, more eloquent than speech! Since the man is in his tomb, and all political strife has subsided, what American will not unite in celebrating a Nation's bereavement, in repeating and recording the honors of his life? And yet, who can repeat them? We speak not of the politician. We speak of the patriot, the christian and the man. I confess I have not the ability to analyze such a character. Let the artist be employed to delineate on canvass the striking characteristics of his person, and if possible, the peculiar greatness of his soul; and let it suffice for me to observe, that it is my unwavering conviction, that *William Henry Harrison* combined in himself the most prominent features of those separate characters which have formed the chief topics of my previous remarks; that his services to his country, in the halls of legislation, in the chair of State, in the camp and in the field, entitle him to the high distinction of enrollment among her most distinguished patriots; and that his warm attachment to the christian religion, and his impressive example of serious attention to the interests of the future world, amidst the cares and pressure of the most active and important portion of his life, afford the strongest confirmation that to the character of a pure-minded statesman he added the forecast, the reflection, the faith and we trust the destiny of a christian!

The example which he has exhibited to the world will afford a remarkable comment on the nature of true greatness. Why do we witness so many signs of mourning in every part of the land! Why do our christian temples exhibit tokens of universal grief! What subduing power has bound in its mighty spell the rankling spirit of party strife, and brought the aged and the young, the high and the low, men of all grades, parties, and professions, to unite, on this consecrated day, amidst the stillness that reigns around, in giving utterance to that sorrow which has penetrated every heart! A fellow mortal has been consigned to the grave! But does not this daily occur? A christian has been laid in his tomb! But does not every week make a similar report? A patriot has closed his career! And do not the annals of each year record the sad execuies of such? An *exemplary* christian has fallen! But has death ever neglected the sanctuary or the altar? An *illustrious* patriot is no more! And did not Jefferson die? Why, then, I repeat, this silence, these tears, this indiscriminate, universal grief! The nation, the world, makes reply! In the death of one man we have lost, what a country can seldom lose, a worthy Christian and a distinguished Patriot! Here is the solemn charm! Piety has lost an advocate and republicanism a devoted friend! The pulpit and the forum may well unite to pronounce the eulogy of such a man!

The fastidious critic of human nature may not acknowledge the greatness of this character, because it does not equal the single pattern by which he judges. **HARRISON** was neither an orator, a profound or brilliant writer, nor a deep, subtle, metaphysical statesman; and yet, he was emphatically a great man. When a period is examined in which dishonesty, corruption, vice, chicanery, and political artifice and intrigue are the predominant features of the times, it is not the merely intellectual genius whom a country would delight most to honor, or have the greatest reason to employ and encourage. **Cataline** was a man of splendid parts, and he devoted them only to a foul ambition and the destruction of his country. **Cæsar** was an orator, a rhetorician, a historian, a poet, a philosopher, a sophist, a statesman and a general; but all these high endowments he sacrificed to acquire

the appellation of emperor ; not regarding the fact, that that title would put an end to the liberties of his country. Richard III of England possessed the mental qualifications of a great man ; but the sacred freedom of his country, the murder of his nearest relatives, and the destruction of thousands of his unoffending countrymen, could not satiate his wicked treason against the peace and prosperity of his native land, till Richmond executed the wrath of heaven upon him, and slew him in the bloody field of Bosworth. But time would fail me to repeat the numerous examples of great minds, whose powers have been consecrated to the darkest deeds of blood and horror, to gratify their personal ambition, when their country needed and expected the protection which their abilities enabled them to afford. How sincerely do the people feel, in such times of peril and corruption, of intrigue and artifice, that

“ **AN HONEST MAN'S THE NOBLEST WORK OF GOD !** ”

And such a man was the departed hero over whose grave a nation is now prostrate in tears !

But—*Blessed is the nation whose God is the Lord !* How repeatedly has our country experienced the truth of this declaration ! How providential has been our history from the first dawn of our national existence ! The continent we inhabit was not permitted to be discovered, till the revival of learning and the reformation of religion had prepared new elements to form the combination of western civilization. It was the same Providence, whose watchful eye was fixed upon the future destiny of the new world, that prepared a people to inhabit it, in whom we witness a most signal illustration of the natural connection between Christianity and Republicanism ; and to whom we are indebted, more than to all other causes, for the liberties of this country and the freedom of our institutions. But the guardian goodness of heaven forsook us not here. While we were a handful of people, it preserved us from the knife and hatchet of the savage. When our Fathers were oppressed, our country invaded, and the chains of a tyrant clanked upon our shores ; it nerved the arm of our revolutionary patriots to sustain the interests of Christianity, of liberty, of humanity, by proclaiming and maintaining the freedom which they inherited from so noble an ancestry. From that period to the present we have been the peculiar care of divine power. Against the predictions of our enemies and the fears of our friends, God has continued our existence, defended our institutions, and beheld with complacency the success of our cause. And shall we now begin to distrust him ? Is that liberty which is the offspring of revelation and the favorite of divine Providence to be forsaken in an emergency when it most needs the protection of the Almighty, and when it has just commenced its career of triumphs over the tyranny and oppression of the world ?

If a happier fate does await us, I confess it is not because we deserve it. We have been a most ungrateful people. Our national sins rise like mountains before us. While the pillar of cloud has been conducting us onward to those glorious prospects which lie in the distance, we have rebelled against the authority of heaven, we have forgotten our dependence upon the influence of the christian religion for the existence, the preservation and the success of our republican government. But our gratitude should equal our penitence. God has yet compassion for our land ! Let this nation fall at his feet and implore the forgiveness of an offended Parent, whose eye can still pity, whose arm can yet save ! What a spectacle of prostrate humility we should present to the

notice of heaven, if seventeen millions of citizens would consent to receive, in an appropriate spirit, the chastenings of a merciful hand !

But whatever be the conduct of others, let us go from this place with our hearts bowed before the Lord. Let us learn from this great example the transitory character of all terrestrial good ; that the loftiest stations must be vacated, the proudest honors relinquished, and the richest treasures resigned, when the Author of our being shall despatch his speedy messenger to require our presence at his bar ! Let us learn that, to acquire the lasting affections of our country, we must rise above the selfishness of personal ambition, and devote our powers to the service of the State ; that those endowments by which we may most effectually advance the prosperity of the Republic, partake more the nature of moral than of intellectual greatness ; and that to insure a perfect development of these faculties, the mind requires the quickening, the purifying, the elevating and ennobling influence of the christian religion. Let us learn that our liberal form of government is the product of Christianity ; that patriotism and piety are connected by a natural alliance ; that the civilization of this nation is a combination of the republican principles of the bible and the irrepressible mental aspirations to liberty ; and that the same hand which checks the operations or lessens the efficiency of our religious institutions is raised against the best temporal interests of our citizens and the future destiny of our country. With these lessons of wisdom let us repair again to our homes. Let the aged lay them to heart ! Let the young treasure them in their memories ! And before they cease (if they shall ever cease) to ponder the theme and the example which have been this day presented to their minds, may they learn by what principles and in what manner they are to guard and defend the liberties of their country ! I charge them—from this high place, and on this solemn day I charge them, through life to preserve the great inheritance which they have received from the united agency of the spirit and power of Christianity and the patriotic sentiments of the soul ! And when they themselves are old, let them

“— Call their sons ; instruct them what a debt
 They owe their ancestors ; and make them swear
 To pay it, by transmitting down entire
 Those sacred rights to which themselves were born !”

In the mean time we will fix our eyes upon another scene. We will draw the veil which separates the conditions and destinies of two worlds. We will catch new zeal to rekindle our patriotism, and a fresh inspiration to animate our faith, as we behold among the blest, that Christian Patriot who left to his successor, to his people, as his latest legacy, the Bible which he loved ; whose last words were uttered for the welfare of his country ; and the two great elements of whose character, could we but hear the accents of his voice, would be expressed in that characteristic and comprehensive passage—*Blessed is the nation whose God is the Lord !*



